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THE BURMA NEWS

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THE

BURMA NEWS

H. W. SMITH, *Editor.*

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ol. LI | Rangoon, Burma, October, 1938 | No. 10

Christ and New Burma

The Urgency of Our Task as Followers of Christ

To any that may question the fact of urgency in this regard I would ite both Christ's example and words when about to heal the man born lind, "I must work the works of him that sent me, **while it is day: the ight cometh, when no man can work.**" Or again in Samaria, "Say not e, there are yet four months, and then cometh the harvest? Behold, I say nto you, Lift up your eyes, and look on the fields; **for they are white lready to harvest.**"

This year is the jubilee of the founding of the Student Volunteer Movement for Foreign Missions in America, and a few years later in Great Britain. From the first in both countries the official watchword as been those words which caught the imagination and summoned to world wide service for Christ literally thousands of the choicest and best rained young people of those lands — **"The Evangelization of the World n this Generation."** Unfortunately, at the sametime, many Christians f less faith and vision failed to react heroically to the same watchword, onfusing the meaning of '**evangelization**' with '**salvation**'; so that when he generation actually passed on unsaved their service of moderation nd complacency for Christ gave place to the selfish indifference and pathy of the nominal Christian Church of the present hour.

The real meaning of that watchword which thrilled, and literally rove many a living missionary today, in these early years, to the ends f the earth, is that sense of responsibility for one's generation which 'e find in the untiring and marvel-working efforts of the medical profes- on, not only for the present **cure** of disease, but the far more significant **revention** of those diseases which would otherwise continue to slay illions of those living today, as well as generations yet unborn. It was s though 'the young man, Saul', the persecutor, as Paul, the indomitable orch-bearer of his day, constrained by the love of Christ, under the same atchword and passion, had resolved that his generation in the Roman mpire should "not walk in darkness, but should have the light of life." o unfailing was his radiant witness that it is an historical fact that within irty years from the crucifixion of Jesus Christ, Christianity was an ficially recognized religion in all parts of the Empire, and Christ's fol-

lowers were closely bound together by the invisible ties of love in Christ for one another, being in constant communication with each other as Christian groups.

Three Points of Urgency in our Task.

(1) **Burma's Condition and Position, just now, in the British Empire and the World:** — Within, Burma finds herself in a plastic state as a separate entity and an integral part of the British Empire. A careful self-examination reveals herself, as an infant member of the Imperial Family, endowed with adequate resources in man-power and natural wealth. Her chief concern, at this time, therefore, it seems to us, should be the **design** which this plastic form shall take before it is set in a wrong mould. Then follows the fact that history ever attests as axiomatic, **i.e.,** that according to a people's or nation's idealism within will be largely determined her place in the family of nations without. What, therefore, shall be Burma's peculiar contribution to the world in the decades just ahead, as she ambitiously presses on? **God, in whose hands her very life is, alone knows.** It is this God, in Jesus Christ, upon whom the Kingdom of God is now being built that we would have Burma build her future upon, regardless of present religious affiliations and customs. The mature conclusions of the Jerusalem Conference of 1928 were that "It was overwhelmingly proved that the more open-minded, honest, just, and generous we were in dealing with the non-Christian faiths, the higher Christ loomed in His absolute uniqueness, sufficiency, supremacy, and universality." Christ is adequate. Burma, as a separate political unit, more than ever before, will find herself being drawn perilously near the whirlpools of Communism on the one side and Nationalism on the other. But if Christ be her National Foundation, it is urgently imperative that **all** the Christians of Burma demonstrate the truth of Christ's claims and proof of His adequacy.

(2) **Urgency in fullfilling Christ's Commission to His Followers:** — Inherent in the privileges of sonship through Christ is the responsibility of apostleship. Every believer in Christ is His 'sent-one' to bear witness, each in his own setting, through the contacts of daily living. Were it not the only plan of Christ for winning the world and establishing the Kingdom of God, overflowing gratitude for sins forgiven and the Holy Spirit's indwelling for victorious living would be enough to prove to non-Christians everywhere our loyalty to Christ and His adequacy as the world's Saviour. In the words of the Jerusalem Conference again,

"Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become..... By the resurrection of Christ and the gift of the Holy Spirit God offers His own power to men that they may be fellow workers with Him, and **urges** them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fullness."

(3) **Urgency, because the Very Life of the Church is at Stake:** — Whether we accept Christ's own analogy of the vine and the branches, or that of Paul, with the church as the body of Christ and He as its Head, the fact remains that only through the union of believers with Christ can the life of the church be maintained. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.....for without me ye can do nothing." Paul says, "The Head

from which all the body by joints and bands having nourishment minis-tered, and knit together, increaseth with the increase of God." Since the Gospel of the Love of God recognizes no human barriers, the sooner the church removes her 'smoke screens', surrenders her doubts and fears, confessing her utter dependence upon the Holy Spirit, will Christ be able to prove himself adequate to Burma's present need. Dr. Mott has well said, "The concern of Christians today should not be lest non-Christian people refuse to receive Christ, but lest they, in failing to communicate Him, will themselves lose Him," and another generation in Burma pass on without a Christian hope. **May God help us, Just Now!**

M. L. Streeter.

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Convention and the Racial Conferences

At our Mon Workers' Class the relationship of the Mon Association to the Burma Baptist Missionary Convention was discussed, as was also the relationship of the other Racial Conferences to this parent body. The discussion brought out the need for a better understanding of these relationships, the need for a closer union of the Racial Conferences within the Convention, and the very urgent need to cut the cost of entertaining these annual meetings. The following Bi-Annual Plan was evolved to meet the third and most urgent of these needs. It is presented here as a workable solution to our problem of preserving the work of both the Convention and the Racial Conferences:

The Bi-Annual Plan for the Burma Baptist Missionary Convention and the Racial Conference.

1. The Convention and the Racial Conferences will hold General Sessions in alternate years. All Racial Conferences when holding General Sessions shall try to meet in the same town, as far as this is possible.
2. In the year in which a General Session of the Convention is not held, its Committee of Management shall hold an enlarged meeting at the place where the Racial Conferences are meeting in General Session. The Racial Conferences shall likewise call meetings of their Committees of Management at the same place where Convention is meeting in General Session a year later.
3. Meetings will be held from Friday morning through Sunday night only. The meetings of the Committees of Management and the Women's Meetings will be held on Friday morning and afternoon. Friday evening may be reserved for a concert. On Saturday the General Sessions of either the Convention or the Racial Conferences will be held. Sunday will be reserved for a day of devotional and inspirational meetings. One of these may be a mass meeting if desired.
4. To lighten the burden of entertaining a registration fee of Rs. 2 for an adult, Re. 1 for a child or youth, or Rs. 3 for an entire family will be charged. Churches and Associations will be encouraged to pay this registration fee for their delegates. Those wishing to come to the meetings only and who wish to eat elsewhere may come to the meetings free.

This plan provides for a yearly session of three days instead of our present meetings of five or six days. The Convention cannot be blamed for the present burden of entertaining for it is the Racial Conferences

and the Women's meetings that have added to the cost by extending the meetings over another three days. We cannot afford to squander our Christian resources any longer in this manner. Neither can we afford to allow our Racial Conferences to supersede the Convention and work as separate and rival units. To hold the Convention only once in three years will not effect much of a saving if the Racial Conferences continue to meet annually. Although a registration fee cuts across our established custom it seems the best possible solution. At present such places as Mandalay, Maymyo, Taunggyi, etc., feel that they cannot invite the Convention because they have no large Karen community to help defray the cost of entertaining. A registration fee would make it possible for these and other places to call either the Convention or the Racial Conferences.

This plan deals with only the third of the needs mentioned above. I trust that others will bring forward proposals to strengthen the bonds of fellowship within the Convention. To sacrifice the Convention for the Racial Conferences would be a great mistake when we are looking more and more to our Convention to carry the responsibility that our Missionary Conference is now devoluting upon the people of this land. Let us all strive to make the Burma Baptist Missionary Convention a body which shall unite our Christians of this land and give them strength to go forward!

Roger Cummings.

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Moulmein

Since September has been such a full month, I must "break out into print" again. Before the time for the Bible study, Thra Joseph and I made visits to four villages in the vicinity of Du Yaw. At Scetyaw, the church is about to make repairs on their chapel, and that is the engrossing item there. It would be difficult to say that the people are reaching out to their neighbors, yet the church is carrying on in harmony, and in their circle, trying to give their testimony. Kaw Nah received us very gladly, and we were well fed and cared for. Gardens are numerous, and folks seem fairly prosperous. It was refreshing to see them so hopeful, physically. We sorely need a revival there, for the church has had one addition in two years.

It is always cheering to find people with a new-found hope. The experience of a new heart is the old, yet ever-new miracle like the birth of a child. At Kawt'mlaine-Galay, Grandma Honey (81), has been working for four years. Some of this time she has had the help of a young woman, and there has been promise of an awakening. Thra Tun Gyaw, (21), has been there since June. There is a school in her house, with 31 pupils. And how they sing! It is a treat. Then a man's chorus sang. There were five Christians in the village, and the next Saturday, fifteen were baptized in Du Yaw. Again was realized what an inheritance Christ left with His church when He commanded those who believed on Him, and were dead to sin, that they should be buried with Him by baptism unto death, that they might rise with Him unto a newness of life. Would that all who name His Name might obey this His glorious and meaningful command. It would go far towards the union so many are urging. Should not all Christians restudy their faith to discover whether they are teaching and clinging to unscriptural practices, which are the real reason for a divided Christianity. "Let a man examine himself."

In Pya Hline, no preacher. Many who have been overtaken in a trespass are found here. We took a

walk about and called on some families. An old man and his wife, both of large build, and still of commanding presence, had children from sixteen to over thirty years of age, but not one professing Christian. We saw and talked with three. The gravity of a non-Christian village was very apparent. The children had not been able to resist. Will they now?

Here is a man, Christian. Wife a Buddhist. He wishes to return to the Master, and she to be buried with Christ. They have four small children. Truly it pays to seek out the wandering. There are so many of them, and so scattered. Will America let this great field go uncared for, when the present family has to leave?

The Pastors' Class was held in Du Yaw, 16th to 23rd. Those who attended right through might sing as did the Irishman: "I've worked eight hours this day, and I think I've earned me pay." Four lines of thought were presented. At ten, the book of Galatians was given. At eleven, Thra Joseph gave his "prophecy." At two, Thra Roland took parts of "Victorious Living," and at three, Thra Sande presented his translation of Gilletts "A Friendly Guide." We were happy to welcome R. Cummings on Wednesday evening, and he (and Saya Chit Pyu) stayed till Monday. He presented some ways of making church work more effective, and of cooperating with other communities. The class was very happy to hear his presentation in Burmese.

Each evening some section of this field was presented. The Thaton Night was most notable. In song, speech and story, the work in twenty-eight villages, at an expense of over Rs. 2,000 was made vivid. Few will forget the section between the Salween and the Sittang, where in 700 villages, there is one in 800 persons a Christian. Can America leave all this field uncultivated (so far as they are concerned)? A new family should be in training NOW for this work. "The laborers are few. Pray ye therefore."

Many friends in all parts of Burma will be glad to know of the ordaining of Thra Po Sin, of Du Yaw. The Council was called to order on the 24th September, at 10-30. After organizing the Council, with Thra Joseph as Moderator, Thra Po Sin gave his Christian experience, his call to the ministry, and his Christian faith. This was a most valuable hour, for it revealed a clarity of thought, an intimate knowledge of God's grace and God's word that is rare. His statement took up the great teachings of the Bible, one by one, and treated them in their outline so many will remember and profit thereby. In approving his ordination, the Council expressed its appreciation of the work and character of Thra Po Sin.

On Sunday, the 25th September, the ordination proper. Aside from the very appropriate singing, the programme followed. Saya Chit Pyu, of the Mon church in Mudon led in the invocation, Thra Sein Tun Young read the Scripture, and Thra Tun Baw offered prayer. The sermon was given by Thra Roland. During the laying on of hands, Thra De Wet, of Kya-In offered prayer. Thra Po Thu gave the hand of fellowship, the missionary gave the charge to the candidate, and Thra J. Pawmlaw to the church. The benediction was pronounced by Thra Po Sin.

I must not tire you with the meeting of the Home Mission on Monday, or the trip home in a sampan. We thank God for the faithful, consecrated men and women who lose no chance of fitting themselves for the work of witnessing to the saving grace of Christ. A. J. Weeks.

Nyaunglebin Notes

Our class for Pastors and Workers closed Friday evening, September, 30th. There was a splendid enrolment this year and at least sixty-three were here for part of the time. The average daily attendances for the two weeks was forty-two which Miss Petheram says is an all-time high record. To encourage regular attendance last year Miss Petheram offered a prize for anyone who did not miss a session. She had to give only one prize then but this year there were thirteen who had perfect attendance records and eleven others who missed only one session each.

In spite of the fact that all of outside speakers had to leave before the class closed — Thra Peter Hla left on the 24th, Thra Mo Loe on the 27th and Mr. Graham on the 29th — the workers stuck by wonderfully well and when they all came to have dinner with us the last evening places had to be set for fifty-three. Health Lectures and Moving Pictures on "Malaria, Plague and Smallpox" by Dr. Thaw Zan, Hygiene Publicity Officer; "Anti-crime" a lecture by officers sent by the Police Department; reports from the teachers who returned early from the Pyinmana Institute to be with us the last afternoon; and lectures on "Village Health and Sanitation" by Dr. Helen Dwe who is to be associated with me in the work here.

After hearing some of the pastors and elders (yes, some church elders attended to represent their pastors who were ill) talk about the conditions in their church we decided that it wouldn't be a bad idea to have some standards whereby the growth and efficiency of the church could be measured. We worked out a twelve point measuring-rod which the pastors seemed to like very much. Attaining ten points entitles a church to be classed as first class and have its name on the Association Honor Roll; seven points makes a second class church and any five points, a third class church. After our next association we hope we can report that all of our twenty-three churches are on the Honor Roll.

The final session was a three-hour concert Friday evening and with the exception of one item it was entirely prepared by the workers and pastors. How they did practise! During the concert I was surprised to be called to the platform to receive another welcome speech and more gifts. Nyaunglebin town gave me a splendid welcome when I first arrived but this was the whole field telling me they were glad to see me. At the first welcome concert I was compared to a queen ant, a mountain and an elephant but now I am the "Main" Road. Just as the main road is the mother to all the side roads so I am to be mother of all.

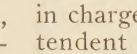
Dr. Helen and I have been on two jungle trips and she found plenty to do in each village. Our first trip was to Ye-gyi-kyaung (clear water stream but the only clear water we saw was what fell on us in a deluge as we returned home) and the second was to Taw-kywe-in. On both trips practice in tight-rope-walking or the use of stilts would have been very helpful. Mud, and more mud! Walking on slippery logs, bamboos and narrow planks can be done if someone wades in the mud beside you and keeps you upright. In Taw-kywe-in on the 18th, three young people were baptized, but my joy in the service was considerably lessened by the many small snakes that I saw swimming near the pastor and those being baptized. They turned out to be leeches but they were six to eight inches long and I had never heard of such mammoth leeches.

More about these trips later. If this doesn't leave for Rangoon in the next mail, the editor will proba-

ly say there is no room for it. (He id that last month).

America hasn't quite taken in the act that I have moved and mail is till being forwarded from both Rangoon and Insein, but Nyaunglebin knows I am here and that is ll that is important. My arrival ere has exactly doubled the missionary population which, while naking me feel rather important, ives me a great sense of responsiility. We hope and pray that this ear will see double the amount of vork accomplished for the Kingdom. Please join us in this prayer.

Grace A. Maine.



Pyinmana Institute

The Eighteenth Annual Workers nstitute held September 20—30 vas our main event this past month. Special emphasis was given to practical rural reconstruction methods nd the belief that there is something here to learn for village improvement appears to be increasing with the years so that there was a ecord number of 318 who were egistered including ninety-seven vomen. Visitors came from four undred miles radius including Namkham, Bhamo, Loikaw, Moulmein, Prome and Thayetmyo so that he fellowship and exchange of ideas f practices in village work in different areas in itself was of much value. The Womans Bible School and English Department of the seminary at nsein and the Home Arts School at Nyaunglebin sent their graduating lasses also.

The feature started by Mr. Smith ast year of holding a Christian Endeavour Conference for Saturday nd Sunday in the middle of the nstitute was continued and found ery helpful. One hundred and welve visitors came for these special ays and the discussion of Christian outh problems by the young people hemselves as well as consecrated young Christian leaders getting acquainted with each other was well worth while. Saya Ba Tun of the Bixby High School, Toungoo, led the "Question Box" period on Christian Endeavour methods and Saya Ba Hmyin of the Burman Seminary, Insein, led the Consecration Service Saturday night while the Mass Meeting on Saturday was in charge of Saya Tun Myat, Superintendent of the Baptist High School, Pyinmana, where representatives of the Kachins, Karens and Burmese also spoke and the young people were inspired with the realization that they were part of a movement covering all Burma. Also seeing other young people who were dedicated to Christ's service in places of greatest need rather than greatest salary such as Nurse Ma Hla Sein telling of her call to village health service at Kantha brought a challenge to all.

We had other special days also such as the Agricultural Day when the Government Agricultural Department men were present and talked on diversified farming and its implications for Burma with twenty additional visitors from the Government seed distributors (Akyozaungs) in the villages. Another day was for Cooperatives when the officers of the Cooperative Department were present and about forty members of Village Cooperative Societies attended and discussed the difficulties and new steps proposed for cooperatives. This helped to bring our own Village Poultry Societies into contact with the other societies and gave all a feeling of belonging together and this school belonging to them all.

Miss Master who had experience in America during the war in work with foods gave interesting and helpful talks on better use of some of our Burma food products one of which is the Soy Bean. Dr. Condict and Mr. Spear besides their Bible

Study periods spoke out of their experience on successful methods of village work. Dr. Condict pulled some three hundred teeth on the side. Miss Gertrude Anderson from Namkham spoke on "Work for Women and Children." Other visiting workers from different fields told how they carried on their village work. Cinema films by the Health Department for two nights and two stereopticon lectures on agriculture in Burma, China and America from slides I had made while on furlough filled several of the evenings.

All in all the Institute made us feel that this activity is an important service this school can render to the adults engaged in work for the village Church in all parts of Burma. We laid stress on the need for people not only to learn, but to go and do. At once to start some new practice which will serve the need which they have come to see. At the closing period each visitor told of some helpful thing he or she had learned and what new work would be attempted on going home. Seeing this spirit of desire to advance and serve increases our faith that better things are in store for the village churches of Burma. Brayton C. Case.

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Dear Mr. Smith,

Kindly convey my greetings to the mission circle by printing this letter in the BURMA NEWS.

Singular things frequently happen. About the most singular one I have experienced was recently learning that early in the history of our country church it had a Karen pastor. The church records show that from 1887 — 1889 A. K. Myattaway served as student pastor. A member 80 years old told me about this and my aunt in her 70's verified it, stating that she even attended the man's wedding. I'm wondering if anyone of the Burma mission ever heard of one by this name coming to America. And, if so, does anyone know of his later history?

Next month I start deputation work here in Nebraska. These first three months have gone by too quickly. Kind regards to all,

Laura Johnson

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Among the Burmans at Henzada

During this last rains we have had the regular run of activities here at Henzada: meetings of the Field Committee, the young people's monthly socials, weekly gatherings of the Homemakers' Club of High School girls, special Christian Endeavour meetings, women's meetings, certain trips into the jungle Pastors' monthly gatherings here at headquarters, and a good doze of language study throughout. But one of the most interesting things which has happened this rains is an experiment which we tried so as to create a closer fellowship with the Burmese Christian folk here in the town. Through the rains we have been inviting small groups of the Christians into our home for rice and curry dinners and an evening of wholesome fellowship. I remember the rains we were first here when we had the entire church in for a house-warming and to really celebrate our coming into Henzada. Also, the garden party we had last Christmas when they came again — but such large gatherings make it hard to have an intimate contact with each person. So, we have been trying this way this rains and have found that it is a most enjoyable way of coming to know the people as individuals, creating new friendships and knowledge of each other by having five or six people at a time. Each Saturday or Sunday we go to the homes of those whom we want to come the following Tuesday night and they have been most happy to come. We did not know

whether or not it would produce the desired effects when we first started but we are very much pleased at the response of the people. They are coming and we are truly having a good time with the fellowship. It is molding a friendship which will not break easily, not to mention the joy which we have together as Christians in the spirit of Christ's love. I think it was our own Board Secretary, Dr. Robbins, who said that friendship was the highest expression of the Christian life. Indeed that is true. And we are finding it a genuine source of joy.

Recently the student strike provided some excitement here in Henzada. Yes, to say that high school students go on strike will sound odd to many of you in America just as it still does to us who are out here to witness such. But it is a part of the custom and seems to be an effective way of securing certain demands which the students have. They had a demonstration of marching about the town — that provided the desired excitement and then they had a " sit-down-strike," for about a week, but it wasn't in the classroom. Saya U Si, who has not been here as Headmaster too long handled the situation in a very able and orderly way. Real credit goes to him for such ability. In considering the one request of the students — that of closing the school on Buddhist Sabbaths during the lenten season — he not only secured the opinions of different missionaries and Burman leaders in different parts of Burma but also obtained the attitude of the Buddhist parents and elders of this community before coming to any closed decision. After carefully considering the matter with the present school committee, it was decided that the school be closed for the desired period of time, Buddhist Sabbaths during lent. I think U Si has handled a hard situation in a very commendable way. Cecil Hobbs.

Chautauqua

There are so many things concerning which one might write, which would be of personal interest to some or to several of you, such as our trip home, a winter in Southern California, the mutual acquaintances and friends we have met, our impressions of America, and about the Church and Missions today, etc. But you would be wearied by so much. At any rate this time I am going to write to you only with reference to " Chautauqua." I am confining my remarks to this one period of our furlough because it has not only been an outstanding experience in four furloughs, a great privilege and pleasure, but also because it has been so vital, so very much worth while, and many of you like ourselves in the past are not taking Chautauqua into your plans for furlough time.

This Summer Resort for recreation, this Saltzburg of Music, this University Extension School, this Theological Seminary Refresher Course, this Training School for Religious Education, this Platform of great Public Lectures, this Forum for the discussion of all sorts of Public Interests, this Unique Place of Ministerial Conferences, Mission Week, Women's Clubs, etc., has a programme of interest for everyone in the family, children, youth or adult. This programme covers the whole day from 8-30 in the morning till 10-30 in the evening. Of course everyone has to exercise the privilege of choice, for no one can attend sessions all day, and even if he did, still there would be conflicts, for he could not be in two places at once. I have been taking four and five one-hour sessions a day, besides some popular lectures and entertainments. Much of the best talent in the country along all lines is secured for these programmes.

There is plenty of opportunity for recreation. One dollar a week

makes you a member of the sports club for the games of bowling on the lawn, pitching horse shoes, shuffle board, croquet, etc., on the lake front. The Chautauqua Baseball Team plays a visiting team twice a week and I dont miss that, not because it is free, but because I am a fan. There is a wonderful golf course open to all just across the road from the gate. Swimming, boating and fishing on the lake add other interests.

Entertainment appeals greatly to all. With the exception of Grand opera and Drama, there is no extra charge, all is free to holders of Chautauqua Tickets, and what a wonderful musical treat is open to us. Drama at the opera, every Saturday and Tuesday evening, Grand Opera every Friday and Monday evening. But there is also some popular lecture or Symphony Concert at. the main amphitheatre every night in the week, besides some extra Organ Recitals or Symphony Concerts on afternoon sessions. Sunday had denominational services from 9-30 to 10-15; Union Service for all in the amphitheatre 10-30 till twelve with the best talent for solos, quartettes, and a large massed choir under the direction of the Music School. At 3-30 a Symphony Concert, 5-00 p.m. the vesper service led by the Chaplain of the week in the Hall of Philosophy, 6-00 p.m. a lecture *in* Palestine, (A large section of the lake front has been laid out as a miniature Palestine over which you may travel from Dan to Beersheba) and at 8-15 a Sacred Concert in the amphitheatre.

The following are some of the courses I took while here in August.

Dr. Goodspeed —

Ten lectures on "An Approach to the New Testament" dealing with the Books separately. They were splendid.

Ten lectures on "English Bible Translations." These were mostly on the New Testament including the Apocrypha.

Under Dr. Whale, President of Cheshunt College, Cambridge —

Five lectures on "Where Reason Fails."

Five lectures on "The Making of The Modern Religious Outlook."

Dr. Whale is a profound thinker and from that viewpoint brings one right back to the everlasting fundamentals of our faith.

Dr. Edward Howard Griggs —

Six lectures on "Great Moral Leaders" Socrates, Marcus Aurelius, Saint Fransis, Giordano Bruno, Carlyle, Tolstoi. Dr. Griggs is one of the most brilliant lecturers I ever heard.

LECTURES ON DIPLOMATIC AND POLITICAL CONDITIONS

Sir Robert Ames, British Diplomatic Service and Secretary at League of Nations —

"The Spirit of Modern Germany — Nuremburg."

"How Hitler Came to Power and How He Will Use It."

"The Passing of Austria, Liberation or Conquest."

"Czecho-Slovakia, a Republic in Danger."

"Have the Hungarians Been Fairly Dealt With?"

Dr. Whale —

"Tensions in Contemporary Europe."

"A Theologians Viewpoint and Interpretations."

Mr. Tomlinson, Journalist —

"Is South America going Fascist? Conclusion: an Emphatic No."

Brewer Eddy, Secretary of the Congregational Board of Missions —

"Can Communism Succeed in America?"

"Does German Fascism Menace Peace in America?"

"Will Japanese Militarism Destroy China?"

"Can Principles of Democracy and Liberty Stand the Attack in America?"

"Are Nationalism, Isolation, or Neutrality the Highest Goal in America?"

The revelations made in these lectures were both startling and amazing, I might say terrifying. Sir Robert Ames especially spoke with very great reserve, but backed up his statements with almost unbelievable documentary material. England no longer says "if war comes" but "when war comes". There is no longer any basis of trust in the statements and promises of Dictators whatsoever. Anything is a scrap of paper when it serves selfish nationalistic ambitions.

Five lectures by Dr. Searle, Secretary of the Federation of Churches of greater New York, on the American Cities. These are a powerful, moving, and convincing condemnation of our Social Order. Retributive justice is the harvest we are

reaping from it. The urgent necessity to do something about it. England's programme will by 1944 have wiped out the slum areas, but America's slums can be strung out from coast to coast. Some of the conditions he told about are enough to make the hardest hearts weep.

Five lectures by Dr. Leiper, Secretary, American Section Universal Christian Council for life and work. He is familiar with all phases of the various World Ecumenical Christian Conferences of to-day. He brought us various phases of Edinburgh and Oxford Conferences. The picture he drew from the various world-wide efforts and conferences of the Christian Church while not minimizing the threatening storm clouds and actual battle, nevertheless brought a note of hope. The centrifugal movements of the Christian Church have definitely turned to a centripital movement, and in that there is hope of a United Christian Front. "A Mighty Fortress is our God" is no longer mere rhetoric, but actual experience in Germany, Japan, Russia. This is a day of Martyrs. Neimoeller told his wife, "I will neither commit suicide or attempt to escape" so she would know that whatever the report of his death may be, it is not either of those causes. Remember the 4,000 Japanese suffering in jail today for opposing the war policies, including some preachers and evangelists. The only notice given out in the crowded Confessional Churches of Germany today is the list of their pastors in jail and where confined.

In the above I have given some selections of the material spread before us at Chautauqua. I know of no other place where one coming home could in so short a time be introduced to such a galaxy of able interpreters of modern life, and get such a cross section of American thought.

Then also here at Chautauqua one finds himself in a beautiful fellowship of men and women of high type. This place is too religious to be comfortable for any other kind. On the otherhand its programme is not all religious. The broad course of lectures, only a few of which I have touched upon, deal with so many phases of life and thought and interest that it is a special attraction to the right type of people. It is a delightful place to live in for a season.

If I were a pastor I should wish to spend a month here every year for the sake of the great variety of information and inspiration for the new years work.

Have you ever considered taking advantage of this during your furlough; if not why not? The expense here for missionaries is not prohibitive. The "Baptist House was largely put up for such, rooms are free to us, and very comfortable rooms with all modern conveniences. There is a kitchenette and dinette available. We have been getting our own abbreviated breakfast and noon lunch and we go out to dinner. It does not cost over two dollars a day for two of us. The gate fee for us is half rate, five dollars fifty cents each for one month, which gives us the benefit of all the main programmes. There is a fee of one dollar each to take any or all of the courses in the Religious Education section of the full programme. Everything in the main amphitheatre is free. If you come with a car, there is a parking lot along the road just outside the gate free. We have not found it expensive at all. Baptist missionaries are not taking the opportunities made available for us by kind friends. Hence I am trying to give you a little idea of what there is here for you. Chautauqua is a community of some 10,000 people in this beautiful Park about a mile long and half a mile wide with its 500 homes, Boarding Houses, Hotels, Halls, Amphitheatres, Stores, Open Squares, etc. If one is tired out and nervous I would not advise his coming here. A quieter and more restful place could be found. But if you are rested and well you will greatly enjoy Chautauqua. I am sending illustrated catalogues and folders with detailed information for any who are interested. This information is at the Guest House. Please do not carry it away, others will want to see it also.

C. E. Chaney.

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Parents should apply to the Superintendent of the American School for admission on or before the 15th of November of the year prior to that in which they intend to send their children to the school. The extra expense that may be involved in late applications or withdrawals, **e.g.** ordering of books and supplies, etc., must be met by the parents concerned.

Elizabeth M. Taylor, Supt.

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